

Scott C. Jones  
Rumors of Wisdom

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Scott C. Jones

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Job 28 as Poetry



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*For Jessica, who knows where wisdom is to be found.*

*For Abigail, Isaac, and Clara: May they find it.*



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## Sigla and Abbreviations

<	develops from
>	develops into
< >	Correction to consonantal text preserved in MT
{ }	Letters or words added by the scribe
*	Unattested form
※	LXX additions to the Old Greek with counterparts in the Hebrew
√	Root
AASOR	Annual of the American Schools of Oriental Research
AB	Anchor Bible
ABL	<i>Assyrian and Babylonian Letters belonging to the Kouyunjik Collections of the British Museum</i> . Robert Francis Harper. Chicago, 1892-1914
ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman. 6 vols. New York, 1992
AfO	<i>Archiv für Orientforschung</i>
AfOB	Archiv für Orientforschung: Beiheft
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AHw	<i>Akkadisches Handwörterbuch</i> . W. von Soden. 3 vols. Wiesbaden, 1965-1981
AJSL	<i>American Journal of Semitic Languages and Literature</i>
Akk.	Akkadian
ALASP	Abhandlungen zur Literatur Alt-Syren-Palästinas und Mesopotamiens
ALUOS	<i>Annual of the Leeds University Oriental Society</i>
ANEP	<i>The Ancient Near East in Pictures Relating to the Old Testament</i> . Edited by J. B. Pritchard. Princeton, 1954
ANESSup	Ancient Near Eastern Studies: Supplement
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Edited by J. B. Pritchard. 3d ed. Princeton, 1969
AnOr	Analecta orientalia
AnSt	<i>Anatolian Studies</i>
AOAT	Alter Orient und Altes Testament
Aq	Aquila
Arab.	Arabic
ARAB	<i>Ancient Records of Assyria and Babylonia</i> . Daniel David Luckenbill. 2 vols. Chicago, 1926-27. Cited by volume and paragraph number.
Aram.	Aramaic
ArBib	The Aramaic Bible

AS	<i>Assyriological Studies</i>
ASOR	American Schools of Oriental Research
ASTI	<i>Annual of the Swedish Theological Institute</i>
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
Aug	<i>Augustinianum</i>
b.	Babylonian Talmud
BA	Biblical Aramaic
BA	<i>Biblical Archaeologist</i>
BaF	Baghdader Forschungen
BAR	<i>Biblical Archaeology Review</i>
BCAW	Blackwell Companions to the Ancient World
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
BGE	<i>The Babylonian Gilgamesh Epic: Introduction, Critical Edition, and Cuneiform Texts</i> . A. R. George. 2 vols. Oxford, 2003
BH	Biblical Hebrew
BHAW	Blackwell History of the Ancient World
BHK	<i>Biblia Hebraica</i> . Edited by R. Kittel. Stuttgart, 1905-1906, 1925 <sup>2</sup> , 1937 <sup>3</sup> , 1951 <sup>4</sup> , 1973 <sup>16</sup>
BHS	<i>Biblia Hebraica Stuttgartensia</i> . Edited by K. Elliger and W. Rudolph. Stuttgart, 1983.
BHT	Beiträge zur historischen Theologie
BI	Biblical Interpretation Series
Bib	<i>Biblica</i>
BibOr	Biblica et orientalia
BJS	Brown Judaic Studies
BKAT	Biblischer Kommentar, Altes Testament. Edited by M. Noth and H. W. Wolff
BLH	Biblical Languages: Hebrew
BM	British Museum
BR	<i>Biblical Research</i>
BR <sub>ev</sub>	<i>Bible Review</i>
BT	<i>The Bible Translator</i>
BTM	<i>Before the Muses: An Anthology of Akkadian Literature</i> . 3d edition. Benjamin Foster. Bethesda, 2005
BWL	<i>Babylonian Wisdom Literature</i> . W. G. Lambert. Oxford, 1960
BZ	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
C-stem	causative stem (Hebrew Hiphil)
CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . 21 vols. Chicago, 1956-
CANE	<i>Civilizations of the Ancient Near East</i> . Edited by J. Sasson. 4 vols. New York, 1995
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
ch(s).	chapter(s)

COS	<i>The Context of Scripture</i> . Edited by W. W. Hallo. 3 vols. Leiden, 1997-2003
CT	<i>Cuneiform Texts from Babylonian Tablets &amp;c. in the British Museum</i>
CTA	<i>Corpus des tablettes en cuneiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939</i> . Edited by A. Herdner. Mission de Ras Shamra 10. Paris, 1963
CTU	<i>The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani, and Other Places</i> . Edited by M. Dietrich, O. Loretz, and J. Sanmartín. Münster, 1995
CBR	<i>Currents in Biblical Research</i>
CThM	Calwer Theologische Monographien
D-stem	doubled stem (Hebrew Piel)
DCH	<i>Dictionary of Classical Hebrew</i> . Edited by D. J. A. Clines. Sheffield, 1993-
DDD	<i>Dictionary of Deities and Demons in the Bible</i> . Edited by K. van der Toorn, B. Becking, and P. W. van der Horst. 2d ed. Leiden, 1999
DJD	Discoveries in the Judean Desert
DN	divine name
DNWSI	<i>Dictionary of the North-West Semitic Inscriptions</i> . J. Hoftijzer and K. Jongeling. 2 vols. Leiden, 1995.
Dp-stem	D-passive (Hebrew Pual)
DUL	<i>A Dictionary of the Ugaritic Language in the Alphabetic Tradition</i> . 2d ed. Gregorio del Olmo Lete and Joaquín Sanmartín. 2 vols. Edited and translated by Wilfred G. E. Watson. Leiden and Boston, 2004
EA	El-Amarna tablets. According to the edition of J. A. Knudtzon, <i>Die el-Amarna-Tafeln</i> . Leipzig, 1908-1915. Reprint, Aalen, 1964. Continued in A. F. Rainey, <i>El-Amarna Tablets, 359-379</i> . 2d revised ed. Kevelaer, 1978
EB	Early Bronze
EBib	<i>Études bibliques</i>
EdF	Erträge der Forschung
Ee.	<i>Enūma eliš</i>
Eg.	Egyptian
EHAT	Exegetisches Handbuch zum Alten Testament
EncJud	<i>Encyclopaedia Judaica</i> . 16 vols. Jerusalem, 1972
Erlsr	<i>Eretz-Israel</i>
ETCSL	The Electronic Text Corpus of Sumerian Literature: <a href="http://etcsl.orinst.ox.ac.uk">http://etcsl.orinst.ox.ac.uk</a>
Eth.	Ethiopic
ExpTim	<i>Expository Times</i>
fig(s).	figure(s)
G-stem	<i>Grundstamm</i> (Hebrew Qal)
Gilg.	Gilgamesh epic or Gilgamesh
Gk.	Greek

GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by E. Kautzsch. Translated by A. E. Cowley. 2d ed. Oxford, 1910
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . L. Koehler, W. Baumgartner, and J. J. Stamm. Translated and edited under the supervision of M. E. J. Richardson. 5 vols. Leiden, 1994-1999
HAR	<i>Hebrew Annual Review</i>
HAT	Handbuch zum Alten Testament
HBS	Herders Biblische Studien
HBT	<i>Horizons in Biblical Theology</i>
Heb.	Hebrew
Hen	<i>Henoch</i>
HI	<i>Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy, with Concordance</i> . F. W. Dobbs-Allsopp, J. J. M. Roberts, C. L. Seow, and R. E. Whitaker. New Haven, 2004
HKAT	Handkommentar zum Alten Testament
HO	Handbuch der Orientalistik
HS	<i>Hebrew Studies</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HTS	Harvard Theological Studies
HUCA	<i>Hebrew Union College Annual</i>
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IBHS	<i>An Introduction to Biblical Hebrew Syntax</i> . B. K. Waltke and M. O'Connor. Winona Lake, 1990
ICC	International Critical Commentary
IDB	<i>The Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick. 4 vols. Nashville, 1962
impv.	imperative
inf.	infinitive
inf.	infinitive construct
infa.	infinitive absolute
IRT	Issues in Religion and Theology
JANESCU	<i>Journal of the Ancient Near Eastern Society of Columbia University</i>
JAOS	<i>Journal of the American Oriental Society</i>
JB	Jerusalem Bible
JBA	<i>Jewish Book Annual</i>
JBL	<i>Journal of Biblical Literature</i>
JBQ	<i>Jewish Bible Quarterly</i>
JCS	<i>Journal of Cuneiform Studies</i>
JJS	<i>Journal of Jewish Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JNSL	<i>Journal of Northwest Semitic Languages</i>
Joüon	Joüon, P. <i>A Grammar of Biblical Hebrew</i> . Translated and revised by T. Muraoka. 2 vols. Subsidia biblica 14/1-2. Rome, 1991
JPS	Jewish Publication Society Version
JQR	<i>Jewish Quarterly Review</i>

JR	<i>Journal of Religion</i>
JSem	<i>Journal for Semitics</i> (= <i>Tydskrif vir Semitistiek</i> )
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSP	<i>Journal for the Study of the Pseudepigrapha</i>
JTOT	<i>Journal for the Study of the Old Testament</i>
JTOTSup	<i>Journal for the Study of the Old Testament: Supplement Series</i>
JSS	<i>Journal of Semitic Studies</i>
JTS	<i>Journal of Theological Studies</i>
KAI	<i>Kanaanäische und aramäische Inschriften</i> . H. Donner and W. Röllig. Wiesbaden. 1962-1964. Cited according to text number and line.
KAR	<i>Keilschrifttexte aus Assur religiösen Inhalts</i> . Edited by E. Ebeling. Leipzig, 1919-1923
KAT	Kommentar zum Alten Testament
Ken.	Kennicott
KHC	Kurzer Hand-Commentar zum Alten Testament
KJV	King James Version
l(l).	line(s)
LAI	Library of Ancient Israel
LAS	<i>The Literature of Ancient Sumer</i> . Jeremy Black, Graham Cunningham, Eleanor Robson, and Gábor Zólyomi. Oxford, 2004
LB	Late Bronze
LBH	Late Biblical Hebrew
LCL	Loeb Classical Library
LD	Lectio divina
LUÅ	Lunds universitets årsskrift
LXX	Septuagint
LXX <sup>A</sup>	Septuagint Codex Alexandrinus
LXX <sup>B</sup>	Septuagint Codex Vaticanus
LXX <sup>C</sup>	Septuagint Codex Ephraem
LXX <sup>S</sup>	Septuagint Codex Sinaiticus
m.	Mishnah
MA	Middle Assyrian
Mand.	Mandaic
marg.	marginal reading
MARI	<i>Mari: Annales de recherches interdisciplinaires</i>
MB	Middle Babylonian
MC	Mesopotamian Civilizations
MCG	<i>Mesopotamian Cosmic Geography</i> . Wayne Horowitz. Mesopotamian Civilizations 8. Winona Lake, 1998
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin</i>
MGWJ	<i>Monatschrift für Geschichte und Wissenschaft des Judentums</i>
Midr.	Midrash
MS(S)	manuscript(s)
MT	Masoretic Text
NA	Neo-Assyrian
NAB	New American Bible

Nab.	Nabatean
NAS	New American Standard Bible
NB	Neo-Babylonian
NCB	New Century Bible
NEB	New English Bible
N.F.	neue Folge (= new series)
NIBC	New International Biblical Commentary
NICOT	New International Commentary on the Old Testament
NIDB	<i>The New Interpreter's Dictionary of the Bible</i> . Edited by K. D. Sakenfeld. 5 vols. Nashville, 2006-2009
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by W. A. VanGemeren. 5 vols. Grand Rapids, 1997
NIV	New International Version
NJB	New Jerusalem Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NKJV	New King James Version
n.p.	no pagination
n.pub.	no publisher
NPEPP	<i>The New Princeton Encyclopedia of Poetry and Poetics</i> . Edited by Alex Preminger and T. V. F. Brogan. New York, 1993
NPNF <sup>2</sup>	<i>Nicene and Post-Nicene Fathers</i> , Series 2
N.S.	new series
OA	Old Assyrian
Oakk	Old Akkadian
OB	Old Babylonian
obv.	obverse
OBO	Orbis Biblicus et Orientalis
ÖBS	Österreichische Biblische Studien
OEANE	<i>The Oxford Encyclopedia of Archaeology in the Near East</i> . Edited by E. M. Meyers. 5 vols. New York, 1997
Off. Aram.	Official Aramaic, also known as "Imperial Aramaic," or "Reichsaramaisch"
OG	Old Greek
OL	Old Latin
OLP	<i>Orientalia lovaniensia periodica</i>
Or	<i>Orientalia</i> , new series
OSA	Old South Arabian
OT	Old Testament
OTE	<i>Old Testament Essays</i>
OTL	Old Testament Library
OtSt	<i>Oudtestamentische Studiën</i>
p(p).	page(s)
PEQ	<i>Palestine Exploration Quarterly</i>
PG	Patrologia graeca [= <i>Patrologiae cursus completus: Series graeca</i> ]. Edited by J.-P. Migne. 162 vols. Paris, 1857-1886
Phoen.	Phoenician

PSB	<i>Princeton Seminary Bulletin</i>
RA	<i>Revue d'assyriologie et d'archéologie orientale</i>
Rab.	Rabbah
RB	<i>Revue biblique</i>
ResQ	<i>Restoration Quarterly</i>
rev.	reverse
RIMA	Royal Inscriptions of Mesopotamia, Assyrian Periods
RIA	<i>Reallexikon der Assyriologie und Vorderasiatischen Archäologie</i> . Edited by Erich Ebeling et al. Berlin, 1928-
RS	Ras Shamra
RSV	Revised Standard Version
SAACT	State Archives of Assyria Cuneiform Texts
SAAS	State Archives of Assyria Studies
SAK	<i>Die Sumerischen und Akkadischen Königsinschriften</i> . François Thureau-Dangin. Vorderasiatische Bibliothek 1/1. Leipzig, 1907
SB	Standard Babylonian
SBB	Soncino Books of the Bible
SBFLA	<i>Studii biblici Franciscani liber annus</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SBSymS	Society of Biblical Literature Symposium Series
SBLWAW	Society of Biblical Literature Writings from the Ancient World
SBT <sup>2</sup>	Studies in Biblical Theology, second series
SBTS	Sources for Biblical and Theological Study
ScrHier	Scripta Hierosolymitana
SJOT	<i>Scandinavian Journal of the Old Testament</i>
SFSHJ	South Florida Studies in the History of Judaism
SHBC	Smyth & Helwys Bible Commentary
SR	<i>Studies in Religion</i>
SRSup	Studies in Religion Supplement
SSN	<i>Studia semitica neerlandica</i>
SubBi	<i>Subsidia biblica</i>
Sum.	Sumerian
s.v.	<i>sub verbo</i>
Syh.	Syro-hexaplar
Sym	Symmachus
Syr.	Syriac or the Syriac Peshitta
t.	Tosefta
TCL	Textes cuneiforms du Louvre. TCL 3 = <i>Une relation de la huitième campagne de Sargon (714 av. J.-C.)</i> . François Thureau- Dangin. Musée du Louvre—Département des antiquités ori- entales. Paris, 1912
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. J. Bot- terweck and H. Ringgren. Translated by J. T. Willis, G. W. Bromiley, and D. E. Green. 16 vols. Grand Rapids, 1974-
Text	<i>Textus</i>

Tg(s).	rabbinic Targum(s). The siglum Tg. often refers specifically to the critical edition of the rabbinic Targum to Job prepared by David M. Stec, <i>The Text of the Targum of Job</i> . Leiden, New York, and Köln, 1994
Tg <sup>c</sup>	rabbinic Targum manuscript Cambridge, University Library Ee. 5.9
Tg <sup>m</sup>	rabbinic Targum manuscript Madrid, Biblioteca de la Universidad Complutense 116-Z-40, transcribed in Luis Díez Merino, <i>Targum de Job: Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora</i> . Madrid, 1984
Tg <sup>l</sup>	rabbinic Targum of Job in Paul de Lagarde, <i>Hagiographa Chaldaice</i> . Leipzig, 1873
Tg <sup>s</sup>	rabbinic Targum manuscript Salamanca, Biblioteca Universitaria M-2
Th	Theodotion
TNIV	Today's New International Version
TOTC	Tyndale Old Testament Commentaries
TRu	<i>Theologische Rundschau</i>
TS	<i>Theological Studies</i>
TSAJ	Texte und Studien zum Antiken Judentum
TSSI	<i>Textbook of Syrian Semitic Inscriptions</i> . John C. L. Gibson. 3 vols. Oxford, 1971-1982. Cited by volume and page number.
TVers	<i>Theologische Versuche</i>
UAVA	Untersuchungen zur Assyriologie und vorderasiatischen Archäologie
UF	<i>Ugarit-Forschungen</i>
Ug.	Ugaritic
UVST	<i>Ugaritic Vocabulary in Syllabic Transcription</i> . John Huehnergard. Harvard Semitic Studies 32. Atlanta, 1987
v(v).	verse(s)
VAB	Vorderasiatische Bibliothek. VAB 4 = <i>Die Neubabylonischen Königsinschriften</i> . Stephen Langdon. Translated by Rudolf Zehnpfund. Leipzig, 1912
Vg.	Vulgate
VT	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YNER	Yale Near Eastern Researches
YOS	Yale Oriental Series
ZAH	<i>Zeitschrift für Althebraistik</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

# Chapter One: Job 28 as Poetry

[A]ll study of literature must emerge from and return to reading.<sup>1</sup>

## 1.1 Job 28 as Problematic Masterpiece

The poem in Job 28 suffers from a rather confused reputation.<sup>2</sup> On the one hand, the nature of the poem itself is disputed. As Peter Zerafa comments, “The text is a masterpiece of poetry and rhetoric.”<sup>3</sup> Yet he goes on to say, “An intriguing masterpiece, to be sure, that artfully camouflages its poetic structure, seeing that the critics do not agree about its strophic disposition.”<sup>4</sup> The ending of the poem is perhaps the most contested piece, commonly seen as the lowest form of platitude that must be excised from the more transcendent and seemingly philosophical meditations<sup>5</sup> of its beautiful body.

To the difficulties of poetic structure one must add the problems of the conceptual background of Section One (vv. 1-11). Though commonly thought to be descriptive of the expedition of a lone miner out in the Sinai or the ‘Arabah, hanging suspended from ropes in dark shafts on a search for precious ore, interpretations along these lines often rest on little more than assumption. As Edward Greenstein states, “It is striking... that one does not find in this passage a single verb or derived noun that refers to digging, excavating, or mining... Moreover all the paraphernalia of mining that crop up in the commentaries are only im-

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1 Robert Alter, *The Pleasures of Reading in an Ideological Age* (New York: Simon and Schuster, 1989), 21.

2 See the recent survey of opinions on Job 28 in Carol A. Newsom, “Re-considering Job,” *CBR* 5 (2007): 161-64. As she states, “Few parts of the book have been as contested” (*ibid.*, 162).

3 Peter Paul Zerafa, *The Wisdom of God in the Book of Job* (Studia Universitatis S. Thomae in Urbe 8; Rome: Herder, 1978), 130.

4 *Ibid.*, 130.

5 Édouard Dhorme calls vv. 1-27 “a fine metaphysical flight” (*A Commentary on the Book of Job* [trans. Harold Knight; Nashville, Tenn.: Thomas Nelson, 1984], li). Originally published as *Le Livre de Job* (EBib; Paris: J. Gabalda, 1926).

plicit, in the minds of the interpreters.”<sup>6</sup> More recently, some scholars have even questioned whether a human is the subject of these lines at all. They suggest returning to the ancient view<sup>7</sup> that *God* is the subject of vv. 3-11, as he searches out deep wisdom.<sup>8</sup>

On the other hand, the place and function of Job 28 within the Book of Job is also problematic. Michael Coogan colorfully describes it as “altogether anomalous.”<sup>9</sup> Though previous generations of scholars largely assumed the unity of the Book of Job, the rise of historical criticism radically questioned this assumption, replacing it with another: that the Poem of Job is a piecemeal pastiche, not the work of a single author.<sup>10</sup> Chief among the corpus of supposedly secondary additions to the original Poem of Job is the poem on wisdom in ch. 28. Gillis Gerleman’s comment is representative: “The poem is quite independent and it is difficult to find any immediate connection with what is otherwise dealt with in the Job dialogue.”<sup>11</sup> Many assume that the whole of ch. 28 is an interpolation of a later editor who could not help but inject his opinion on the dialogues to this point. A typical description of the poem is actually a contextual judgment in the guise of a form-critical category: “interlude.” But despite such suspicions, some scholars still insist that Job 28 is “the climax of the third dialogue—and perhaps the whole

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6 Edward L. Greenstein, “The Poem on Wisdom in Job 28 in its Conceptual and Literary Contexts,” in *Job 28: Cognition in Context* (ed. Ellen van Wolde; BI 64; eds. R. Alan Culpepper and Rolf Rendtorff; Leiden and Boston: Brill, 2003), 267. Compare the comments of Zerafa: “The text itself does not contain any incontrovertible reference to mining or tunneling or to any precious metal” (*Wisdom of God*, 157).

7 This view is evident in LXX-Job as well as in the Peshitta and in the rabbinic Targums.

8 See especially Greenstein, “The Poem on Wisdom in Job 28,” 268-69; John F. Elwolde, “Non-Contiguous Parallelism as a Key to Literary Structure and Lexical Meaning in Job 28,” in *Job 28: Cognition in Context* (ed. Ellen van Wolde; BI 64; eds. R. Alan Culpepper and Rolf Rendtorff; Leiden and Boston: Brill, 2003), 103-18; and N. H. Tur-Sinai, *The Book of Job: A New Commentary* (rev. ed.; Jerusalem: Kiryat Sepher, 1967), 396.

9 Michael D. Coogan, “The Goddess Wisdom—‘Where Can She Be Found?’: Literary Reflexes of Popular Religion,” in *Ki Baruch hu: Ancient Near Eastern, Biblical and Judaic Studies in Honor of Baruch A. Levine* (eds. R. Chazon, W. W. Hallo, and L. H. Schiffman; Winona Lake, Ind.: Eisenbrauns, 1999), 205.

10 See especially Carol A. Newsom, *The Book of Job: A Contest of Moral Imaginations* (Oxford and New York: Oxford University Press, 2003), 4-7; and Katharine Dell, *The Book of Job as Sceptical Literature* (BZAW 197; ed. O. Kaiser; Berlin and New York: Walter de Gruyter, 1991), 29-56.

11 Gillis Gerleman, *Studies in the Septuagint, I. Book of Job* (LUÅ N.F. 1; 43/2; Lund: C. W. K. Gleerup, 1946), 29.

book..."<sup>12</sup> In sum, Job 28 is "a brilliant but embarrassing poem for many commentators."<sup>13</sup> It is a scintillating work of art whose resumé of scholarly inquiry might nevertheless read: "the object hidden; the text and its interpretation enigmatic."<sup>14</sup>

The problems surrounding Job 28 are no doubt facilitated by the difficulty of the Book of Job itself. In the preface to his late 4<sup>th</sup> century C.E. Vulgate translation of Job, Jerome highlighted the elusiveness of the book by likening it to an eel, which, when squeezed, slips out of the hands.<sup>15</sup> Yet many attempts to mine the meaning of the poem have only contributed to this difficulty by focusing too narrowly on either the language of the chapter or on its poetic structure. Such a dichotomy between the literary and the philological—whether philosophically or practically motivated—has, I believe, steered interpreters away from the "pattern of resolutions and balances and harmonizations" in Job 28 that Cleanth Brooks calls "the essential structure of a poem."<sup>16</sup>

## 1.2 Philology and Literature in the Study of Biblical Poetry

Comparative philology is a long-standing discipline, and it has proved its staying power in the fields of ancient Near Eastern and Biblical studies over the last two centuries. Unfortunately, the philological method has often carried with it a positivistic strain that "treats 'literary texts' exactly as any other form of historical 'text', discarding as too subjective and unscientific any attempt to account for precisely those distinctive

12 Alan Cooper, "Narrative Theory and the Book of Job," *SR* 11 (1992): 42. From a structural perspective, Ernst Wendland suggests that Job 28 is the fulcrum of the entire book (" 'Where in the world can wisdom be found?' [Job 28:12, 20]: A textual and contextual survey of Job 28 in relation to its communicative setting, ancient [ANE] and modern [Africa]," *JSem* 12 [2003]: 1-33, here 16-21).

13 Norman C. Habel, *The Book of Job: A Commentary* (OTL; Philadelphia, Pa.: Westminster, 1985), 391.

14 So Jürgen van Oorschot: »Verborgen die Sache, enigmatisch der Text und seine Auslegung« (»Hiob 28: Verborgene Weisheit und die Furcht Gottes als Überwindung einer Generalisierten חֵכֶם,« in *The Book of Job* [ed. W.A.M. Beuken; BETL 114; Leuven: Leuven University Press, 1994], 183).

15 "Obliquus enim etiam apud Hebraeos totus liber fertur et lubricus et quod graece rethores vocant ἐσχηματισμένος, dumque aliud loquitur aliud agit, ut si velis anguillam aut murenulam strictis tenere manibus, quanto fortius presseris, tanto citius elabitur" ("Incipit Prologus Sancti Hieronymi in Libro Iob," in *Biblia Sacra iuxta Vulgatam Versionem. Tomus I: Genesis-Psalmi* [ed. Robert Weber; 3d, corrected ed.; 2 vols.; Stuttgart: Deutsche Bibelgesellschaft, 1985], 731). See the English translation in his "Preface to Job," *NPNF*<sup>2</sup> 6:491.

16 Cleanth Brooks, "The Heresy of Paraphrase," in *The Well Wrought Urn: Studies in the Structure of Poetry* (San Diego, New York, and London: Harcourt Brace, 1942), 203.

qualities that make literature 'literary': the meaning and effect of the experience of reading."<sup>17</sup> As a result, much of the work of philologists and text-critics remains largely unaffected by the literary nature of the texts which are the object of their study. Aesthetic considerations too rarely impinge upon judgments about the nature of these works as texts and about the meaning and history of their words.<sup>18</sup> Yet philology, which Auden once called "the most poetical of all scholastic disciplines,"<sup>19</sup> can surely serve no greater purpose than to provide avenues into "the impulses and reflexes of awakened language."<sup>20</sup>

Since the explosion of literary approaches to the Bible in the 1960's, a newer guild has rightly emphasized the need to read biblical poems as works of art, but often without taking full account of the problems of language or the various philological motivations for poetic diction. Many such "literary" analyses show little regard for philological and textual criticism. As an illustration of this, John Elwolde speaks of a current "structured shift away from comparativism, reflected..., at the level of biblical interpretation, in the move away from text-criticism and philology to a new emphasis on the Bible as a literary document—

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- 17 Jeremy Black thus describes the typical mode of scholarship in Assyriology in *Reading Sumerian Poetry* (Ithaca, NY: Cornell University Press, 1998), 7. See also the comments of Piotr Michalowski, who speaks of "a strongly anti-theoretical philological tradition" in Assyriology ("Presence at the Creation," in *Lingering Over Words: Studies in Ancient Near Eastern Literature in Honor of William L. Moran* [eds. Tzvi Abusch, John Huehnergard, and Piotr Steinkeller; Atlanta, Ga.: Scholars, 1990], 381). Baruch Halpern has also noted the overriding deterministic and quantitative philological strain in historical methodology as applied to ancient Israel ("Erasing History: The Minimalist Assault on Ancient Israel," *BRev* 11/6 [1995]: 25-35, 47).
- 18 Joseph Blenkinsopp's comments regarding late 19th century Pentateuchal criticism also obtain to the philological method as applied elsewhere in the Old Testament: "The standard approach, therefore, was decidedly referential, diachronic, and objectivist, and relatively little attention was paid to the purely literary and aesthetic qualities of the texts in question" ("The Pentateuch," in *The Cambridge Companion to Biblical Interpretation* [ed. John Barton; Cambridge: Cambridge University Press, 1998], 181).
- 19 W. H. Auden in an Inaugural Lecture as Professor of Poetry delivered before the University of Oxford on June 11, 1956 (published as "Making, Knowing and Judging," in *The Dyer's Hand and Other Essays* [New York: Vintage International, 1989], 35).
- 20 Seamus Heaney, "The Redress of Poetry," in *The Redress of Poetry* (New York: The Noonday Press / Farrar, Straus, and Giroux, 1995), 10.

or series of documents—to be valued and analysed in its own right.”<sup>21</sup> In response to a similar tendency in his own day, C. S. Lewis remarked,

I am sometimes told that there are people who want a study of literature wholly free from philology; that is, from the love and knowledge of words. Perhaps no such people exist. If they do, they are either crying for the moon or else resolving on a lifetime of persistent and carefully guarded delusion... If we reject as ‘mere philology’ every attempt to restore for us [the author’s] real poem, we are safeguarding the deceit.<sup>22</sup>

One cannot truly understand poems as works of art without accounting for the intricacies of language and text with which they are woven. As Terry Eagleton states, “[T]he language of a poem is *constitutive* of its ideas.”<sup>23</sup> The poet of the Book of Job in particular seems to have been very intentional about choosing language that enhances meaning.<sup>24</sup> Any aspect of a word may be the basis for play, be it semantics, phonology, or morphology, in both diachronic and synchronic perspectives.

### 1.3 Job 28 in Current Research: A Selected Survey

#### 1.3.1 Commentaries

A dichotomy between the literary and the philological has carried over into the study of the poem in Job 28 as well. A brief survey of prominent commentaries on the Book of Job in the last one hundred years reveals an intense focus on philology and textual criticism without as much concern for how the language and text contribute to the overall message and aesthetic achievement of the poem. The substantial vol-

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21 John F. Elwolde, “The Use of Arabic in Hebrew Lexicography: Whence? Whither?, and Why?,” in *William Robertson Smith: Essays in Reassessment* (JSOTSup 189; ed. W. Johnstone; Sheffield, U.K.: Sheffield Academic Press, 1995), 372. Compare the discussion of J. A. Emerton, “Comparative Semitic Philology and Hebrew Lexicography,” in *Congress Volume, Cambridge 1995* (VTSup 66; ed. J. A. Emerton; Leiden, New York, Boston, and Köln: Brill, 1997), 10, who also cites this passage in almost precisely the same form.

22 C. S. Lewis, *Studies in Words* (2d ed.; Cambridge, New York, and Melbourne: Cambridge University Press, 1960), 3.

23 Terry Eagleton, *How to Read a Poem* (Malden, Mass.; Oxford, United Kingdom; and Carlton, Victoria: Blackwell Publishing, 2007), 2 (emphasis his).

24 See Edward L. Greenstein, “Features of Language in the Poetry of Job,” in *Das Buch Hiob und seine Interpretationen. Beiträge zum Hiob-Symposium auf dem Monte Verità von 14.-19. August 2005* (ed. T. Krüger et al.; ATANT 88; ed. Erhard Blum et al.; Zürich: Theologischer Verlag Zürich, 2007), 81-96, especially 86; and idem, “The Language of Job and its Poetic Function,” *JBL* 122 (2003): 651-66.

umes of Dhorme,<sup>25</sup> Driver and Gray,<sup>26</sup> Pope,<sup>27</sup> Tur-Sinai,<sup>28</sup> and Gordis<sup>29</sup> focus intently on philological and textual matters, often relegating literary and theological issues to introductory sections or appendices. In addition to philological commentary, the shorter classic treatments of Duhm<sup>30</sup> and Budde<sup>31</sup> also focus on the diachronic growth of the poem. These foci are likewise prominent in the moderate volume by De Wilde<sup>32</sup> and in the larger commentary of Fohrer.<sup>33</sup>

The Book of Job remains—with good reason—a playground for textual critics<sup>34</sup> and specialists in comparative Semitic philology.<sup>35</sup> Some who have employed these methods seem to suppose that objective and

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25 Dhorme, *Commentary on the Book of Job*.

26 Samuel Rolles Driver and George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Job* (2 vols.; ICC; Edinburgh: T & T Clark, 1921).

27 Marvin H. Pope, *Job, Translated with an Introduction and Notes* (3d ed.; AB 15; Garden City, NY: Doubleday, 1973).

28 N. H. Tur-Sinai, *The Book of Job* (rev. ed.; Jerusalem: Kiryat Sepher, 1967). This is also true of his earlier commentary, published under his previous name, Harry Torczyner, *Das Buch Hiob. Eine Kritische Analyse des Überlieferten Hiobtextes* (Wien and Berlin: R. Löwit Verlag, 1920).

29 Robert Gordis, *The Book of Job: Commentary, New Translation, and Special Studies* (New York: Jewish Theological Seminary of America, 1978).

30 Bernhard Duhm, *Das Buch Hiob erklärt* (KHC XVI; Freiburg im Breisgau: J.C.B. Mohr, 1897).

31 Karl Budde, *Das Buch Hiob* (HKAT 2/1; Göttingen: Vandenhoeck & Ruprecht, 1896).

32 A. De Wilde, *Das Buch Hiob: eingeleitet, übersetzt und erläutert* (OtSt 22; ed. A. S. van der Woude. Leiden: E.J. Brill, 1981).

33 Georg Fohrer, *Das Buch Hiob* (KAT 16; Gütersloh: Gerd Mohn, 1963).

34 Note especially the contributions of Georg Beer (*Der Text des Buches Hiob untersucht* [Marburg: N. G. Elwert'sche Verlagsbuchhandlung, 1897]) and Martijn Theodor Houtsma (*Textkritische Studien zum Alten Testament I: Das Buch Hiob* [Leiden: E. J. Brill, 1925]).

35 Note the work of Mitchell Dahood and his students. Especially pertinent are the studies of Anton Blommerde (*Northwest Semitic Grammar and Job* [BibOr 22; Rome: Pontifical Biblical Institute, 1969]) and Anthony Ceresko (*Job 29-31 in the Light of Northwest Semitic: A Translation and Philological Commentary* [BibOr 36; Rome: Pontifical Biblical Institute, 1980]). In the same vein is Walter Michel's monograph, *Job in the Light of Northwest Semitic* (BibOr 42; Rome: Pontifical Biblical Institute, 1987), which was based on his 1970 University of Wisconsin dissertation supervised by Menahem Mansoor, entitled "The Ugaritic Texts and the Mythological Expressions in the Book of Job." See the review of the Dahood school in Peter C. Craigie, "Job and Ugaritic Studies," in *Studies in the Book of Job: Papers Presented at the Forty-ninth Annual Meeting of the Canadian Society of Biblical Studies, May 1981* (ed. Walter E. Aufrecht; SRSup 16; Waterloo, Ontario: Wilfrid Laurier University Press / Canadian Corporation for Studies in Religion, 1985), 28-35. For an attempt to establish a more controlled method for comparative philology in the exegesis of the Book of Job, see Lester L. Grabbe, *Comparative Philology and the Text of Job: A Study in Methodology* (SBLDS 34; eds. Howard C. Kee and Douglas A. Knight.; Missoula, Mont.: Scholars Press / The Society of Biblical Literature, 1977).

quantitative solutions could be put to the riddles of philology and text which, in turn, would serve as a secure foundation upon which to build up higher levels of meaning of the text as a literary work. Yet one wonders whether this rather one-sided focus has contributed as much to the "Job problem"<sup>36</sup> as it has done to solve it.

On the other hand, Job scholars of recent decades have begun to focus more on the literary or theological structure of the canonical Job (as opposed to the reconstructed Job) and its internal resonances and dissonances. In this vein are the commentaries of Habel,<sup>37</sup> Janzen,<sup>38</sup> Good,<sup>39</sup> Newsom,<sup>40</sup> and Wilson,<sup>41</sup> as well as the brief treatment by Whybray.<sup>42</sup> Samuel Balentine's important volume, whose hallmark is Job's reception history, also tends to emphasize literary interpretation of the final form of the book.<sup>43</sup> Each of these is quite different in its approach, but all succeed in bringing to light numerous aspects of the Joban poet's (or poets') sophistication in composing or editing the poem. However, none of the aforementioned works gives sustained attention to the problems of language and text in Job. To be sure, this lack may simply be a practical limitation of a commentary series or a matter of emphasis. Nevertheless, the point remains that the cogency of such literary or theological readings of Joban poetry must be determined, at least in part, by the degree to which they find roots in the language and text of which it is comprised.

Of all the treatments of Job 28 in the commentaries, the recent volume by David Clines devotes the most substantial attention both to philological matters and to a reading of the poem as a whole.<sup>44</sup> Remarkably, however, he gives very little attention to the problems of textual

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36 Echoing the title of Hans-Peter Müller's monograph, *Das Hiobproblem: Seine Stellung und Entstehung im Alten Orient und im Alten Testament* (EdF 84; Darmstadt: Wissenschaftliche Buchgesellschaft, 1978).

37 Habel, *The Book of Job*.

38 J. Gerald Janzen, *Job* (IBC; Atlanta: John Knox Press, 1985).

39 Edwin Good, *In Turns of Tempest: A Reading of Job with a Translation* (Stanford: Stanford University Press, 1990). As the title suggests, Good's volume is not a commentary *per se*, but a reading of Job. Nonetheless, the point still obtains.

40 Carol A. Newsom, "The Book of Job: Introduction Commentary, and Reflections," in *The New Interpreter's Bible, Volume IV: 1 & 2 Maccabees; Introduction to Hebrew Poetry; Job; Psalms* (ed. Leander Keck et al.; Nashville, Tenn.: Abingdon, 1996), 319-637.

41 Gerald H. Wilson, *Job* (NIBC 10; Old Testament Series; Peabody, Mass.: Hendrickson; Milton Keynes, UK: Paternoster, 2007).

42 Norman Whybray, *Job* (Readings: A New Biblical Commentary; ed. John Jarick; Sheffield: Sheffield Academic Press, 1988).

43 Samuel E. Balentine, *Job* (SHBC 10; Macon, Ga.: Smyth & Helwys, 2006). See Scott C. Jones, review of Samuel E. Balentine, *Job*, *Koinonia* 19 (2007): 110-14.

44 Clines, *Job 21-37* (WBC 18A; Nashville, Tenn.: Thomas Nelson, 2006), 889-926.

transmission and interpretation in the ancient versions. Both the Aleppo Codex and the important "targum" from Qumran (11Q10) are completely ignored.

### 1.3.2 Essays and Monographs on Job 28

Scholarship on Job 28 has been governed largely by questions of its implied authorship and its controversial place and function in the Book of Job. These larger questions have also precipitated discussions of the chapter's genre and its presentation of wisdom.

Many interpreters have set out to solve these problems at a macro-structural level, often employing various generic rubrics for the whole of Job and then situating Job 28 within that generic framework. Such studies may have radically different results. The work of Clara Settemire,<sup>45</sup> for example, begins with the typical assumptions that (1) the third cycle has been disarranged<sup>46</sup> and (2) that ch. 28 is incompatible with Job's attitude at this point in the dialogues. Her proposed solution is to re-locate ch. 28 at the end of the book, following Job 42:6.<sup>47</sup> This arrangement follows Claus Westermann's proposal for the structure of the Book of Job as an individual lament,<sup>48</sup> though unlike Westermann, she views Job 28 as a song of praise, functioning much like a salvation oracle.<sup>49</sup>

Alison Lo explains the oddity of Job 28 in Job's mouth as part of the author's rhetorical strategy. According to Lo, the Book of Job is a continuous narrative of incongruities which are intentionally juxtaposed to draw in the audience with the goal of correcting their traditional view of retributive justice. Within the context of chs. 22-31, Job 28 serves as a "pseudo-climax" which moves the book toward its true resolution. Af-

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45 Settemire, "The Original Position of Job 28," in *The Answers Lie Below: Essays in Honor of Lawrence Edmund Toombs* (ed. Henry O. Thompson; Lanham, New York, and London: University Press of America, 1984), 287-88. See also her earlier dissertation, "The Meaning, Importance, and Original Position of Job 28" (Ph.D. diss., Drew University, 1969).

46 On this assumption, see especially the remarks of Alan Cooper, "Narrative Theory and the Book of Job," 42 and n. 29.

47 Settemire, "The Original Position of Job 28," 288, 299-300.

48 Claus Westermann, *Der Aufbau des Buches Hiob. Mit eine Einführung in die neuere Hiob-forschung von Jürgen Kegler* (2d, expanded ed.; CThM: Reihe A, Bibelwissenschaft, 6; eds. Peter Stuhlmacher and Claus Westermann; Stuttgart: Calwer Verlag, 1977). The first edition was published as *Der Aufbau des Buches Hiob* (BHT 23; Tübingen: Mohr Siebeck, 1956).

49 Settemire, "The Original Position of Job 28," 299-305.

ter the collapse of the debates, Job seeks out wisdom, and in ch. 28 he offers "second-hand knowledge" about God. But his reflections on wisdom (especially in 28:28) only fuel his determination for personal vindication (chs. 29-31). The Yhwh speeches in chs. 38-41 provide the book's answer by offering "first-hand experience." It is not until Job submits to Yhwh in 42:1-6 that he "actualizes and internalizes the true meaning of wisdom."<sup>50</sup> Thus both Job and the audience move "from less to more adequate perspectives."<sup>51</sup>

The views of Settlemyre and Lo are only two of a myriad of proposals regarding the place and function of Job 28 within the entire Poem of Job. It is not my intention to judge or to survey all of these in the present study.<sup>52</sup> The point here is simply to note that such observations

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50 Alison Lo, *Job 28 as Rhetoric: An Analysis of Job 28 in the Context of Job 22-31* (VTSup 97; ed. H. M. Barstad et al.; Leiden and Boston: E. J. Brill, 2003), 231.

51 Lo, *Job 28 as Rhetoric*, 20 and n. 84. As she states, she borrows this phrase from Newsom, "The Book of Job," 337.

52 For a very useful listing of various views on the place and function of Job 28 up to about 1970, see Excursus III in Gary Martin's Ph.D. dissertation, "Elihu and the Third Cycle in the Book of Job" (Ph.D. diss., Princeton University, 1972), 265-269.

Among the literature devoted to the subject, see H. H. Grätz, »Die Integrität der Kapitel 27 und 28 im Hiob,« *MGWJ* 21 (1872): 241-50; Carl Budde, »Die Kapitel 27 und 28 des Buches Hiob,« *ZAW* 2 (1882): 193-274; George Barton, "The Composition of Job 24-30," *JBL* 30 (1911): 66-77; P. Dhorme, "Les Chapitres XXV-XXVIII du Livre de Job," *RB* 33 (1924): 343-56; A. Regnier, "La Distribution des Chapitres 25-28 du Livre de Job," *RB* 33 (1924): 186-200; Curt Kuhl, »Neuere Literarkritik des Buches Hiob,« *TRu* N.F. 21 (1953): 257-317; R. Tournay, "L'Ordre primitif des Chapitres XXIV-XXVIII du Livre de Job," *RB* 64 (1957): 321-34; Robert Laurin, "The Theological Structure of Job," *ZAW* 84 (1972): 86-89; M. Prakasa Reddy, "The Book of Job—A Reconstruction," *ZAW* 90 (1978): 59-94; John F. A. Sawyer, "The Authorship and Structure of the Book of Job," in *Studia Biblica 1978: I. Papers on Old Testament and Related Themes* (Sixth International Congress on Biblical Studies, Oxford, 3-7 April 1978; ed. E. A. Livingstone; JSOTSup 11; Sheffield: JSOT Press, 1979); Yosef Tsamodi, "The Wisdom Hymn (Job 28): Its Place in the Book of Job," *Beit Mikra* 28 (1982-83): 268-77 (in Hebrew); Ruben Zimmerman, »Homo Sapiens Ignorans: Hiob 28 als Bestandteil der ursprünglichen Hiobdichtung,« *BN* 74 (1994): 80-100; and Markus Witte, *Vom Leiden zur Lehre: Der dritte Redegang (Hiob 21-27) und die Redaktionsgeschichte des Hiob-buches* (BZAW 230; ed. Otto Kaiser; Berlin and New York: Walter de Gruyter, 1994), 173-175, 205-211.

Both Edward Greenstein and David J. A. Clines have independently re-located ch. 28 to the end of the Elihu speeches. See Greenstein, "The Poem on Wisdom in Job 28," 271-272; and David J. A. Clines, "Putting Elihu in his Place: A Proposal for the Relocation of Job 32-37," *JSOT* 29 (2004): 243-53; idem, " 'The Fear of the Lord is Wisdom' (Job 28:28)," in *Job 28: Cognition in Context* (ed. Ellen van Wolde; BI 64; eds. R. Alan Culpepper and Rolf Rendtorff; Leiden and Boston: Brill, 2003), 80-83; idem, Job 21-37, 905-909, 925-26. While Greenstein suggests moving ch. 28 to the end of the Elihu speeches in chs. 32-37, Clines re-positions chs. 32-37 between chs. 27-28.

Clines suggests that he and Greenstein are the only scholars of which he is aware that assigned ch. 28 to Elihu ("Putting Elihu in his Place," 248 n. 22). Though

about the function of Job 28 within the larger Poem of Job must take account of the layers of exegetical issues within the chapter itself. Unfortunately, neither Settlemyre nor Lo gives any sustained attention to the language, text, or poetics of Job 28.<sup>53</sup> As Alan Cooper rightly points out, "The integrity of a literary work of art—and above all, its meaning—can only be perceived by close reading of the text itself, without recourse to external unity imposed by genre requirements."<sup>54</sup>

A volume dedicated to Job 28 collects essays presented at a colloquium at the Royal Academy of Arts and Sciences in Amsterdam in 2002.<sup>55</sup> Several of these essays impact the exegesis of Job 28 either directly or indirectly. The opening piece by Ellen van Wolde offers a lexicographical analysis of Job 28:1-11, archaeological background information, and a cognitive exploration of the passage which commends re-reading these verses from the point of view of the material taken from the earth.<sup>56</sup> Albert Kamp draws on a cognitive model of world building and suggests that Job 28 opens up three successive sub-worlds which impact its readers to perform similar acts of world building in order to understand the text's conceptual logic.<sup>57</sup> David Clines focuses on the meaning of the "fear of the Lord" in Job 28:28.<sup>58</sup> Carol Newsom's brief contribution also treats v. 28, but she attends primarily to the "dialogic" relation between that verse, the book's prose introduction, and third cycle of dialogues.<sup>59</sup> John Elwolde is concerned with how large-scale parallelism contributes to the structure of Job 28 and to the readers' understanding of the meaning of its words.<sup>60</sup> Norman Habel distinguishes "codes" for the elements of God's creation and concludes that

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somewhat different in details, in 1972 Gary Martin had already suggested that ch. 28 was a late incorporation by the Elihu author between the Elihu speeches and the speeches of Yhwh ("Elihu and the Third Cycle in the Book of Job"). Martin himself cites Horace Meyer Kallen (*The Book of Job as a Greek Tragedy Restored* [New York: Moffat, Yard & Co., 1918]), who assigned ch. 28 to Elihu at the beginning of the twentieth century ("Elihu and the Third Cycle in the Book of Job," 174).

53 Lo's reading of the poem is confined to eight pages (*Job 28 as Rhetoric*, 197-205). Settlemyre's exegesis in her dissertation totals forty pages ("The Meaning, Importance, and Original Position of Job 28," 35-75).

54 Cooper, "Narrative Theory and the Book of Job," 39.

55 *Job 28: Cognition in Context* (ed. Ellen van Wolde; BI 64; eds. R. Alan Culpepper and Rolf Rendtorff; Leiden and Boston: Brill, 2003).

56 van Wolde, "Wisdom, Who Can Find It?: A Non-Cognitive and Cognitive Study of Job 28:1-11," 1-36.

57 Kamp, "World Building in Job 28: A Case of Conceptual Logic," 307-20.

58 Clines, "'The Fear of the Lord is Wisdom'" 57-92.

59 Newsom, "Dialogue and Allegorical Hermeneutics in Job 28:28," 299-306.

60 Elwolde, "Non-Contiguous Parallelism as a Key to Literary Structure and Lexical Meaning in Job 28," 103-18.

God's finding wisdom in the earth suggests a reading of Job 28 from the perspective of the earth and recognition of its inherent value.<sup>61</sup> Edward Greenstein outlines two ancient Near Eastern conceptualizations of the search for wisdom, applies them to the exegesis of Job 28, and concludes that the rhetoric of the poem fits best with the Elihu speeches.<sup>62</sup> Finally, essays by James Aitken and Pierre van Hecke investigate the meaning of *hāqar* in Job 28 using cognitive semantics.<sup>63</sup>

While Job 28 is the central text of investigation, these papers are dedicated primarily to cognitive linguistics and to BH lexicography. On the whole, there is little sustained attention to textual criticism, comparative philology, or the poetics of Job 28. Despite some questionable conclusions drawn from his analysis, Elwolde's contribution is the most significant for the structure and lexicon of Job 28. Greenstein's presentation of the ancient Near Eastern background of the search for wisdom is indispensable for understanding the poem rightly within its *conceptual* context, even if one does not ultimately accept his arguments about the original *literary* context of the poem.

Other studies of Job 28 focus on its theology or presentation of wisdom.<sup>64</sup> Paul Fiddes argues that Job 28 takes the form of a riddle and that wisdom is objectified rather than personified.<sup>65</sup> Only one kind of wisdom is in view throughout the poem—the wisdom of apportioning the world's elements. The wisdom of humans and the wisdom of God are not different in kind, but in scope and extent. Job 28 ultimately commends cautious humility when confronted with the boundlessness of wisdom and the limitations of humanity.

Jürgen van Oorschot also concentrates on the presentation of wisdom in the poem, suggesting, however, that there is a tension between

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61 Habel, "The Implications of God's Discovering Wisdom in Earth," 281-98. Compare also the earth-centered reading of Katharine Dell, "Plumbing the Depths of Earth: Job 28 and Deep Ecology," in *The Earth Story in Wisdom Traditions* (eds. Norman C. Habel and Shirley Wurst; The Earth Bible 3; Sheffield: Sheffield Academic, 2001), 116-25.

62 Greenstein, "The Poem on Wisdom in Job 28 in Its Conceptual and Literary Contexts," 253-280.

63 Aitken, "Lexical Semantics and the Cultural Context of Knowledge in Job 28, Illustrated by the Meaning of *hāqar*," 119-138; van Hecke, "Searching and Exploring Wisdom: A Cognitive-Semantic Approach to the Hebrew verb *hāqar* in Job 28," 139-62.

64 I leave aside the studies dedicated to the afterlife of the poem in its history of interpretation and reception. These are vast and important but are not the point of focus here.

65 Fiddes, "'Where Shall Wisdom be Found?': Job 28 as a Riddle for Ancient and Modern Readers," in *After the Exile: Essays in Honour of Rex Mason* (eds. John Barton and David J. Reimer; Macon, Ga.: Mercer University Press, 1996), 171-90. On Job 28 as a riddle, compare also Clines, *Job 21-37*, 906, and see my brief discussion in chs. 6.6-6.7.

hidden wisdom in vv. 1-27 and wisdom as the fear of God in v. 28.<sup>66</sup> According to van Oorschot, v. 28 is not an example of orthodox wisdom theology but reflects theocentric skepticism as a challenge to traditional, aphoristic wisdom, since cosmic wisdom is presented as being ultimately out of human reach.

William McKane's essay outlines the contribution of the poem to the theology of the Book of Job as a whole.<sup>67</sup> He points out that ch. 28 has affinities especially with the speeches of Elihu and God. While the friends and Job are similarly invested in the doctrine of theodicy, they reach different conclusions. McKane believes that ch. 28 presents wisdom as a hypostasis of God, which proves that the friends have overstepped human boundaries by claiming to know too much about wisdom.

Ansfridus Hulsbosch focuses on wisdom in Job 28:23-28.<sup>68</sup> After an exegesis of vv. 23-27, he suggests that wisdom in this passage is a demiurge who takes part in the work of creation and who is the object of God's knowledge in v. 27. As an attribute of God which is at the same time immanent in creation, it serves as an intermediary between God and humanity. Though the addition of v. 28 suggests that human wisdom can be found in the fear of God, divine wisdom itself remains inaccessible. Nonetheless, humans can perceive traces of this wisdom in creation.

Christfried Baldauf's essay begins in review of Helmut Wilsdorf's attempt to interpret Job 28:1-11 in terms of mining technology.<sup>69</sup> Baldauf suggests that while some of the language in these verses may be understood against such a technological background, the description in vv. 1-11 ultimately makes a larger theological point. Language used of God elsewhere in the OT is in Job 28:1-11 applied to humans, who are portrayed as being capable of divine works. Nevertheless, these seemingly divine actions do not produce divine wisdom, which God alone possesses. As v. 28 emphasizes, true wisdom is submitting oneself to God's wisdom, fully aware of both the possibilities and the limitations of human wisdom.

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66 van Oorschot, »Hiob 28,« 183-201.

67 McKane, "The Theology of the Book of Job and Chapter 28 in Particular," in *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag* (ed. Markus Witte; BZAW 345/II; Berlin and New York: Walter de Gruyter, 2004), 711-22.

68 Hulsbosch, "Sagesse créatrice et éducatrice. I. Job 28," *Aug* 1 (1961): 217-35.

69 Baldauf, »Menschliches Können und göttliche Weisheit in Hiob 28,« *TVers* 13 (1983): 57-68. Wilsdorf's monograph is *Bergeleute und Hüttenmänner im Altertum bis zum Ausgang der römischen Republik* (Freiberger Forschungshefte, Beihefte zur Zeitschrift »Bergakademie,« Reihe D, Heft 1; Berlin: Akademie-Verlag, 1952).